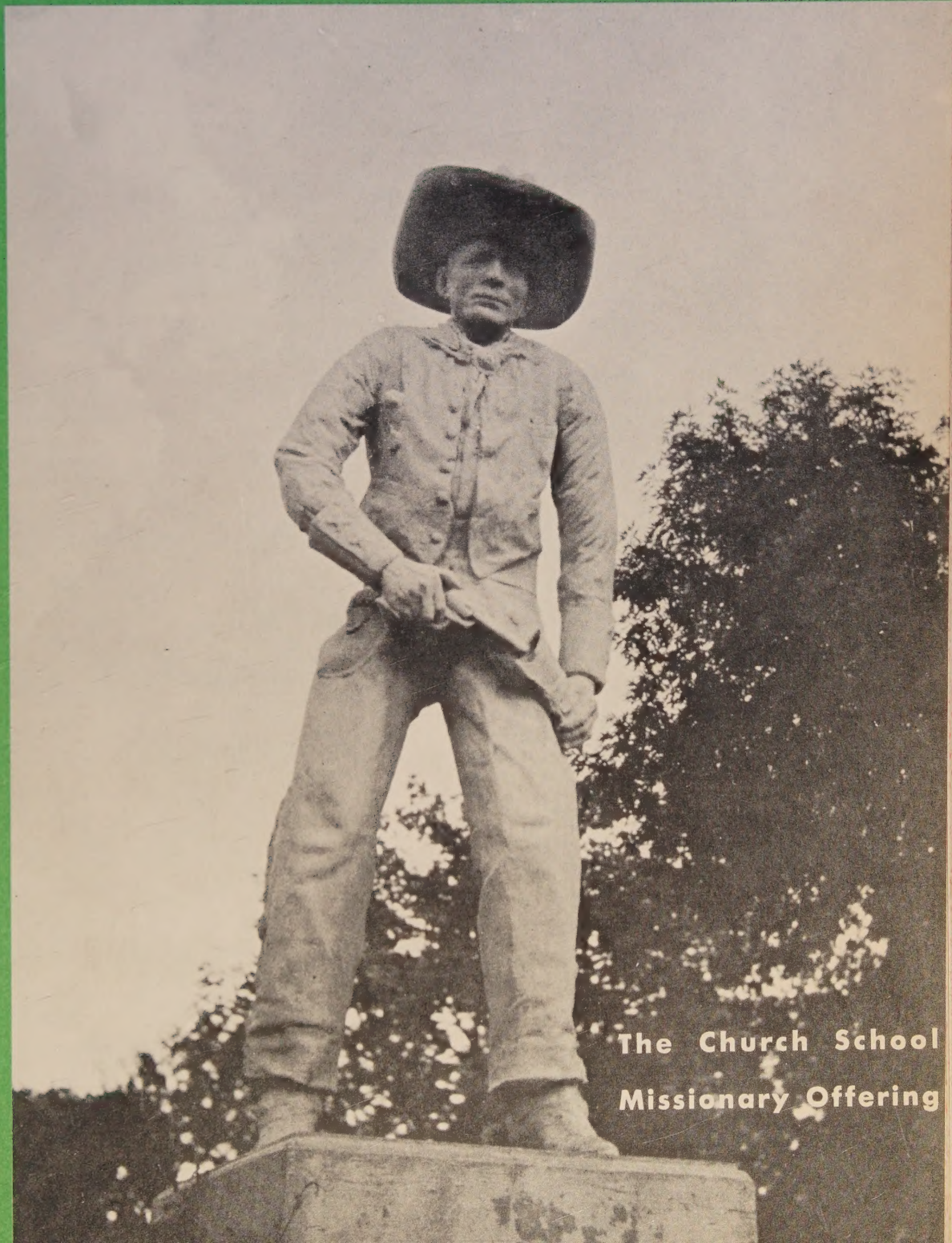


# FORTH

FEBRUARY 1958



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The Church School  
Missionary Offering



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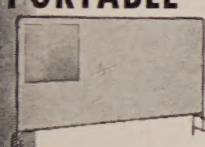
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## Poster Contest Open to Church School Students

**C**HURCH school children this year may exercise their creative and imaginative talents in a new and different medium—through the Church School Missionary Offering Poster Contest.

The two general areas of design are Churches are Needed Today Along the Trails of the Old West, with emphasis on the need for new churches and enlargement of existing churches in the Missionary District of Salina and A New Life in Christ for Young Japan, with emphasis on the need for church kindergartens, primary, and middle schools in Japan (see page 7). These intriguing areas of study should arouse many youthful imaginations and also will help youngsters to become personally related to the objects of the Offering.

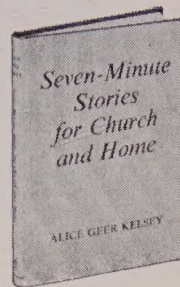
Children in all Episcopal churches ages 11-17 are eligible. Posters entered should be original works executed especially for the purposes of this contest. A competitor may submit as many posters as he desires. Posters should be executed in color, in any medium which can be reproduced. Paste-ups of photographs will not be accepted. Subject of the poster must focus on either of the two themes of the Church School Missionary Offering for 1958. A single poster should not deal with both themes.

Entries by more than one competitor may be sent together, provided the details required are distinctly entered on each entry. Entries should be addressed to: Church School Poster Contest, 281 Fourth Avenue, New York 10, N.Y., and should reach National Council not later than April 15. See your rector or religious education director for entry blanks.

A panel of judges will select a first and second place winner in each of the two age groups, 11 to 13 years and 14 to 17 years. Winners will be notified by telegram and announced in the June issue of FORTH. Posters will be judged on originality of execution and demonstration of understanding of the Church School Missionary Offering.

Watch FORTH for announcements of judges and prizes.

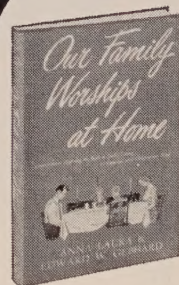
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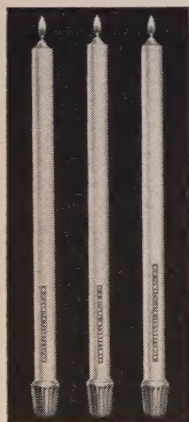
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## On Your TV Screen

### Carolina Canvass

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AT Canvass time, the Rt. Rev. Thomas H. Wright, Bishop of East Carolina, together with seven laymen and women, called in the homes of 750,000 of their North Carolina neighbors with a friendly and attractive TV presentation of the Episcopal Church at work in the world, the nation, and their own communities.

The visit was the result of an imaginative pioneering move in which the diocese procured two evening half-hours of TV time. In order to visit in the whole diocese, the same half-hour program was given twice, once each night over two widely separated stations.

Each canvasser, instead of making calls, invited a group of people to his home to watch the diocesan TV program together. The canvasser and his guests saw the TV presentation together and talked about their financial responsibility for their Church's work.

Bishop Wright, W. L. Allen, Wil-  
continued on page 30



GUESTS on Ed Murrow's *Person to Person*, January 3, were the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, and Mrs. Sherrill, who welcomed twenty-three million viewers to their home and to Seabury House, Church's national conference center in Greenwich, Conn.



# FORTH

VOL. 123 NO. 2  
FEBRUARY 1958

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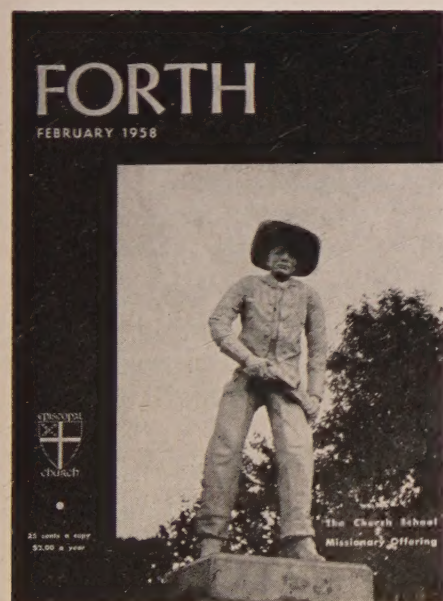
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FORTH—February, 1958, Volume 123, No. 2.

Published monthly by National Council, September to June and bi-monthly July-August, Publication office, 50 Emmett Street, Bristol, Conn. Editorial and executive offices, to which all correspondence should be addressed: 281 Fourth Avenue, New York 10, N. Y. 25¢ a copy. \$2.00 a year. Postage to Canada 25¢ extra. Foreign postage 50¢. Entered as Second Class Matter at Post Office, Bristol, Conn., under Act of March 3, 1879. Carl J. Fleischman, Business Manager. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Please make remittance payable by check or money order to FORTH. Remittances for all other purposes should be made to H. M. Addinsell, Treasurer, 281 Fourth Avenue, New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A. by Hildreth Press, Inc., Bristol, Conn.



THE COVER. In the country of Wyatt Earp modern pioneers are breaking new trails. Where miles of prairies separate towns and farms more churches are needed. 1958 Church School Missionary Offering will aid Missionary District of Salina's building program and help increase Japanese Church's school facilities. For more about Japan and Salina please turn to pages 6-15.



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## More About Japan

*This Is Japan* by William Axling (New York, Friendship Press, 1957, paper 50 cents) is an illustrated pamphlet containing up-to-date information about the social and economic changes in postwar Japan. It also sketches the development of non-Roman Christianity in Japan and the responsibilities which the Church faces in an awakening Asia.

*A Calendar of Prayer for Missions 1957-1958* (50 cents) lists clergy and lay-workers serving in Japan under National Council appointment. Spe-

cific days are designated as a time of special intercessions for these workers and for the Church in Japan.

*Rise As the Phoenix* by Cynthia Boyer (paper 75 cents) is an illustrated account of the Church's work in Japan from the opening of Japan in 1857 to today.

*The Episcopal Church and Its Work* by Powel Mills Dawley (Greenwich, Seabury Press, 1955, paper \$1.75.) Pages 187-191 in this volume of *The Church's Teaching* series present a brief summary of Anglican activity in Japan from 1859 to the present day and a statement of the relationship between the Episcopal Church and the *Nippon Sei Ko Kwai*.

*Their Search for God* by Florence Mary Fitch (New York, Lothrop, Lee, 1947, \$3) contains useful background information about the religions of the Orient, well illustrated with black and white photographs. In dealing with the section on home life and social customs, it is well to remember that the ten years since this book was written has been a period of rapid social change in Japan.

*Each With His Own Brush* by Daniel Johnson Fleming (New York, Friendship Press, 1938, paper \$1.50) presents familiar religious subjects as interpreted by Oriental and African artists. Pages 40-53 are devoted to reproductions of Japanese Christian art.

*Fun and Festival from Japan* by Alica E. Gwinn and Esther L. Hibbard (New York, Friendship Press, revised edition 1956, paper 50 cents) contains useful information about Japanese customs. The suggestions for activities can be used to supplement the *Things To Do* section of this guide. Included are songs, games, poetry, recipes, decorations, notes on Japanese festivals, and a good bibliography.

*Japan Missions* (48 Aoyama Minamicho 1-chome, Akasaka, Minato-ku, Tokyo, Japan) a quarterly magazine. Subscription, \$1.50.

*Japan Today*, a free folder for widespread distribution, contains a brief description of the Church's past and present work in Japan with an analysis of the problems confronting the *Nippon Sei Ko Kwai* today. Both text and photographic illustra-



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continued on page 26



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## Check Your Calendar

FEBRUARY

- 1-2 GFS Week
- 3 The Purification, transferred from February 2
- 7-9 Woman's Auxiliary, Executive Board, Seabury House, Greenwich, Conn.
- 9 Race Relations Sunday
- 11-13 National Council Meeting, Seabury House, Greenwich, Conn.
- 19 Ash Wednesday
- 24 St. Matthias
- 26-28 Ember Days

MARCH

- 1 Ember Day
- 23 Passion Sunday
- 25 The Annunciation
- 30 Palm Sunday

EPISCOPAL RADIO AND TV

Radio

*Church of the Air*, Sunday, February 23, 9:30 a.m. (E.S.T.), CBS Radio, half hour, with the Rt. Rev. Charles F. Hall, Bishop of New Hampshire.

*Another Chance*, starring Robert Young, Peggy Wood, and Walter Abel. Series of fifteen minute dramatic programs already on more than 150 local stations. *Viewpoint*, Saturday evenings, 6:15 p.m. (E.S.T.) over Mutual Broadcasting Network. The Rev. Dana Kennedy interviews distinguished guests. Available for local programming if not already in your community.

*The Finders*, series of fifteen minute anonymous interviews of people who have found a new life in God by the Rev. Brian Green, of Birmingham, England. On local radio stations.

Television

*Lamp Unto My Feet*, Sunday, March 16, 1958, 10:30 a.m., CBS TV. Dramatizations giving insight into problems of daily life of the clergy. The Rt. Rev. Thomas H. Wright, Bishop of East Carolina, will be the guest.

*Mission at Mid-Century*, a thirty-minute film documentary showing the work of the Episcopal Missions around the world. On local TV stations.

*Man to Man*, produced in co-operation with National Council of Churches. Fifteen minute informal discussion featuring the Rev. Theodore P. Ferris, rector of Trinity Church in Boston. On local TV stations.

Check your local listings for all times and stations. If local stations are not carrying any or all these programs, get in touch with your station.

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# To Foster the Church's Future On the Frontier; In the Far East



Rich in wheat fields and oil derricks  
western Kansas often is barren  
of churches  
and those which exist are  
overcrowded

**D**URING Lent church school students are studying the Church's present, past, and potential in Japan and the Missionary District of Salina to which the 1958 Church School Missionary Offering has been designated.

"In the past two years, since the Offering was taken out of the budget at the Honolulu General Convention," states the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, "the response from the children and young people of the Church has been most encouraging, but equally important the designation of the Offering for specific objectives has increased both interest in and knowledge of the Church's task at home and abroad."

Last year's Offering, which amounted to almost a half million dollars (see page 25), is being divided between three fields. A portion is building and equipping Chapels on Wheels to provide a mobile ministry for isolated or transient church people in the United States. A second portion is aiding the Church's work among Negroes through capital improvements for churches and schools, particularly the four American Church Institute Schools in the South. Approximately half the 1957 Offering goes to the Missionary District of Haiti to be used for schools to bring the gift of education about the world and about





While learning  
the three R's  
children at Japanese  
church schools  
also learn and live  
the Christian faith  
and open  
new doors of vision  
to their parents



Kofod

God to the children and adults in a ninety-per-cent illiterate nation.

The children and young people of the Church again have the opportunity to contribute to the Church's educational facilities, this year in Japan. Unlike Haiti, Japan is a literate nation. The percentage of the population who can read and write is the highest in the world. The youth of Japan are asking questions and seeking answers. Inheritors of a culture one thousand years old, they are becoming increasingly aware of other ideals. Many are responding to Christianity. Yet Christians in Japan today constitute less than one-half of one per cent of the total population. Communication of the Christian faith was never so imperative. Through its schools, the *Nippon Sei Ko Kwai* is able to touch the lives of numerous boys and girls. The part of the 1958 Church School Missionary Offering which will be allocated to Japan will be used to build new schools and to improve facilities at existing kindergartens, primary, and middle schools.

The plains' possibilities for agriculture and industry are attracting new families to the western three-fifths of Kansas which comprise the Missionary District of Salina. Diminutive churches, which once accommodated a sparse population, must be enlarged and equipped to serve a growing Midwest. While new communities grow, the Church must also continue to serve the outlying and scattered church people, many of whom drive miles to attend services only to find overcrowded churches. The people of the missionary district are working hard to build their own churches. In Great Bend, for instance, where the city is growing at the rate of one thousand yearly and the present church seats eighty people, the congregation has acquired land and broken ground for a new church and parish house. The Church School Missionary Offering will help these people and other Churchmen in Salina to start or complete their building programs.

# FORTH

VOL. 122 NO. 2

FEBRUARY 1958





*C*OME, labor on. Who dares stand idle on the harvest plain,  
While all around him waves the golden grain?  
And to each servant does the Master say, "Go work today."

"Why Kansas?"

This was the question my husband and I were asked many times when it became known we were leaving our parish in a beautiful New England town to come to the Missionary District of Salina. It was a question I found hard to answer, because a year and a half ago I had not heard of the Missionary District of Salina. If you had asked me what I knew about Kansas, I might have said, "Well, it's one of those big square states out in the Middle West. It's very flat and colorless, and—oh yes—they raise wheat out there, don't they?"

Last August we drove back East for our vacation. As we neared



Salina Chamber of Commerce

SALINA is See City of missionary district. Among other urban centers are Dodge City, Great Bend, Hutchinson. Vast prairies separate city from city, farm from farm, Churchmen from churches.



# Who Dares Stand Idle?

By Grace Anthony

the seaboard, I noticed that people kept staring at our car. "What's wrong?" I asked. "Why is everyone gaping at us?"

My husband laughed and said in his new-found Kansas drawl, "Wal, honey, they look at our Wheat State license plate and want to find out what us Kansas folks look like."

So for the benefit of those who think that everyone out here wears ten gallon hats and spurs (some do), let me say that we have found the people of Kansas to be anything but provincial. Many have travelled widely. Statistics show that Kansas has the highest percentage per capita of college graduates of any state in the Union. Because many communities were settled by Europeans, there is a lively interest in the culture of the Old World, especially in the field of music. And for the benefit of those who think that Kansas is just a place to drive across as fast as possible, I want to give a few impressions and some history of the State before telling about the Church in this missionary district.

As we drove west to Salina from Kansas City late last winter and headed into the open country through vast cattle ranges, I felt the same sort of exhilaration I have felt when heading out of a harbor into the open sea. A gusty wind blowing across the stark, dramatic hills made it difficult to keep the car on the road. With the wind came a sense of excitement and adventure which I still feel whenever we hit the open road. After a while the ranges gave way to a more gently undulating land. There were fields planted "wall-to-wall" with a carpet of park-bench-green winter wheat, and next to them the rich black-brown of ploughed fields, all of them embroidered at the edges with the ubiquitous hedges of windbreak trees.

As the spring progressed, marked though it was by violent storms and minor floods that broke a five year drought, we came to know and love the beauty of the land. When the trees leafed out, the wide, shady streets of the towns, with their sturdy white clapboard houses, looked more friendly and inviting. Early spring flowers appeared in profusion; in the country we saw flocks of migrating birds (including seagulls!), and became acquainted with jack rabbits and tumbleweed. We watched the wheat grow taller so that the wind made it ripple like small waves in a bay. "Moisture" we learned, was the conversation piece of both young and old. The Weather became headline news in the paper day after day.

*Home on the Range* is the official State Song of Kansas, but I would like to adopt the hymn, partially quoted above, as the official missionary district hymn. For in Kansas, every field of endeavor, not only on the farm but in business, home, or church, is inextricably bound up with the sowing and harvesting of the grain. Everyone is vitally concerned with the fortunes of the farmer. And for us in the Church, there is a close and special kinship between the harvesting of the wheat and the gathering in of human souls for the Kingdom of God.

By early summer our feeling of being part of the land had deepened. With great excitement we stood beside a field in the gathering dusk, watching for the first time, a combine plodding back and forth, look-

continued on next page



MISSIONARY BISHOP, the Rt. Rev. Arnold M. Lewis, a man for whom no place is too remote in his fifty-thousand-square-mile-jurisdiction.



## Who Dares Stand Idle? continued

ing like a cross between a dinosaur and a paddle-wheel steamer. It was then, with a real sense of belonging, that we felt the impact of the words, *Come, labor on. No time for rest til glows the western sky, till the long shadows o'er our pathway lie. . .*

IN 1541, seventy-nine years before the Pilgrims landed at Plymouth Rock, the first white man came to Kansas. He was Coronado, the Spanish conquistador, who led a band of men north from Mexico. Fifteen miles south of Salina there is a hill known as Coronado Heights, which supposedly marks the northernmost point he reached.

Kansas history is packed with all the romance and color of the Old West. Three centuries after Coronado the great trade route, the Sante Fe Trail was opened. Seven hundred and fifty miles long, it stretched westward from the Missouri River to Great Bend, where it joined and followed the Arkansas River. The more daring travellers crossed the river at Cimarron and took a direct but treacherous route across the arid plains. Others preferred the longer route which stayed close to the river so that men and horses might be assured of water.

Dodge City, scene of the adventures of the two famous deputies, Bat Masterson and Wyatt Earp, is well known to anyone who watches TV. Incidentally, the Rev. Rudolph W. Treder, who has been rector of St. Cornelius' Church, Dodge City, for nineteen years, is also a deputy marshal. And although it's doubtful that the Dodge City rector (who is the most western Easterner you ever saw), packs a six-shooter, he is a worthy successor to Wyatt Earp!

The Old Chisholm Trail, where cowboys drove long-horned cattle from Texas north to the railroads, extended as far as that lusty town, Abilene. Later, when the railroads

stretched further west, it went to Ellsworth, another lawless town. The city of Salina, half-way between the two, was founded by peace-loving church-goers who wanted nothing to do with the goings-on in those two wild cow-towns.

IT is hard to imagine in this age of high-powered cars and paved highways, what insurmountable difficulties beset the Rt. Rev. Sheldon Munson Griswold, first Bishop of Salina, when he came out in 1903 to take charge of the new missionary district, formerly a part of the Diocese of Kansas. Although today we think nothing of travelling more than two hundred miles in half a day, the problem of adequately covering a sparsely settled area scattered over fifty thousand square miles still remains. The geographical center of the United States is located in the missionary district, which comprises the western three-fifths of the State.

Kansas weather, always unpredictable, adds to the uncertainty of travel. A day of high winds, freezing temperatures and threats of a blizzard may be followed by balmy weather with the mercury soaring into the sixties—and vice versa. In this vast area, where the distance between missions varies from thirty-five to seventy miles, the parochial clergy number sixteen. These men are ably assisted by one Church Army worker and fifty-seven lay readers whose devoted service is invaluable.

Most of the missions in the District were started by lay people. Typical of new work here are the missions at Colby and Scott City. Our first look at the wide open spaces was on our trip to Colby last fall. We drove half a day across the High Plains where farmhouses and even windbreaks are scarce. This, to carry out my former analogy, was "mid-ocean", and the sight of a distant Kansas skyscraper (grain elevator) on the horizon, was as



McManigal from Gendreau  
WHEAT FIELDS thrive half way between New York and San Francisco. Well-paved roads are successors to the Sante Fe and the Chisholm Trails. Churches are average of forty miles apart.





Gendreau

MODERN PIONEERS drill into the earth where once covered-wagon caravans cut trails through plains. Churches in growing communities are so crowded there is no room for church schools.

welcome as and not too unlike the sight of a distant sail.

We were thankful to see a sign welcoming us to the Chapel of the Ascension, which we found was housed in half of an old army barracks. We were warmly greeted by members of the congregation who were justly proud of the interior of the charming little chapel—entirely the work of their own hands. The furnishings were simple, and chosen with an eye to use in a future functional building which they plan will serve as both church and parish house. Over the altar a large white cross hung before a striking blue velvet dossal. As the service began we felt we had found a refuge in the middle of the wilderness.

Services at Scott City, originally

held in a shaky VFW building now take place in a handsome room belonging to the electric company. I have yet to see a more cordial and enthusiastic group of Churchmen. At the covered-dish supper which followed the service I heard several expressions of the lively spirit of unity and vitality so evident there. "You know," said one, "as soon as the service starts I forget I'm not in a church building." And from another: "This service is the biggest thing in our life here." And from a third: "No one takes it for granted. We know what a privilege we have, and wouldn't dream of missing a service."

Situated in an isolated area, the plan is for Scott City to be the cen-

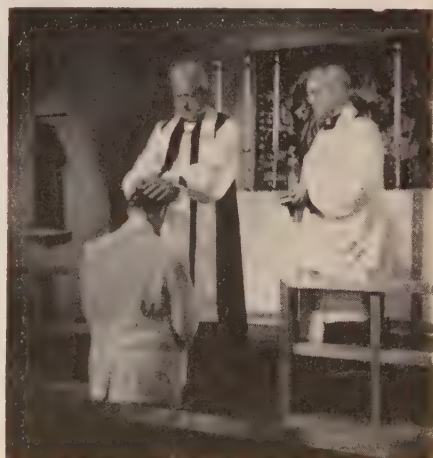
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CHURCHMEN of Salina are building new churches, and enlarging their present ones



CLERGY and bishop are missionary minded, emphasize Christian stewardship, evangelism





# JAPAN TODAY

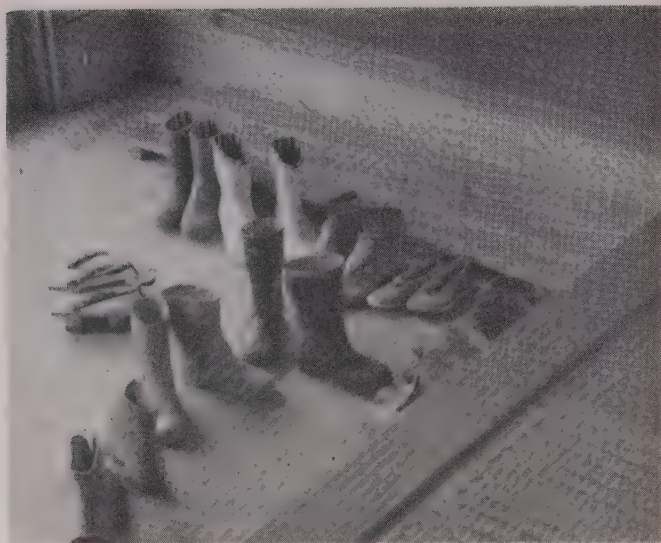
**T**HE LAND Japan today consists of four main islands in the Pacific, having an area comparable to that of California, much of it mountainous and only fifteen per cent arable.

**The People** Ninety million Japanese, increasing by a million annually, face critical social and economic problems arising primarily from the inability to support such a vast population in a tiny area.

**History** Japan has preserved a long cultural tradition. Unfortunate contacts with the West led to Japan's isolation for several centuries. With the re-opening of Japan, a technological revolution took place, and a program of chauvinistic expansion brought much of East Asia under Japanese domination, and plunged the nation into World War II with devastating results. Japan's restoration as a world power was marked by admission to the United Nations at the close of 1956.

**Religion** Shintoism, with its many superstitious aspects, the moral precepts of Confucianism and the fatalism of Buddhism have been the religious influences in Japan. These faiths encompass much of the intimate life of the Japanese. Today the young people are also vulnerable to the promises of communism and other ideologies much despised in the West.

**Christianity in Japan** Non-Roman Christianity was introduced to Japan



**BOOTS** and shoes and sandals wait in vestibule while their owners attend church services



**CHILDREN** with hoods of straw matting trudge to school on winter day in northern Japan

Japan Foreign M

by two American Episcopalians in 1859, but after a century less than one-half of one per cent of the people of Japan, about 450,000, are Christian.

## Nippon Sei Ko Kwai

THE Holy Catholic Church in Japan is a self-governing branch of the Anglican Communion. Missionaries from the United States, Canada, and Great Britain helped establish the Japanese Church and guided it until Japanese leadership was strong enough to carry on, even in the face of bitter opposition during the war years.

**Membership** The *Sei Ko Kwai* has about forty thousand members, with





THEOLOGICAL student. American missionaries work side by side with the Japanese clergy

three hundred clergy divided into ten dioceses under Japanese bishops. At the request of the Presiding Bishop, the Rt. Rev. Michael Yashiro, about forty-five Americans serve as co-workers with the Japanese church leaders. Every effort is being made to reach the unchurched in Japan, but there is a perennial need for trained Christian leaders. Central Theological Seminary, in Tokyo, and two training schools prepare consecrated men and women for work in the Church.

Churches With more than a third of its church buildings destroyed in World War II, leaders killed, and congregations scattered, the *Sei Ko*  
continued on next page



INDEPENDENT *Sei Ko Kwai's* national headquarters is this modern building in Tokyo



RURAL areas have the fewest Christians. Ninety-five per cent belong to the intelligentsia.



PRESIDING BISHOP of the *Nippon Sei Ko Kwai* is the Rt. Rev. Michael H. Yashiro



## Japan Today . . . . continued

*Kwai* faced a long, difficult period of reconstruction. With the aid of BUILDERS FOR CHRIST large churches have been built in each of seven dioceses, new administrative headquarters were built in Tokyo, and extensive parochial programs were projected in urban areas. Today, with its churches restored, the *Sei Ko Kwai* is able to look ahead to a future full of hope.

**Education** The historic emphasis of Christianity in Japan has always been on education, for it is today's youth that will provide the Christian leaders and parents of the future. More than twenty thousand stu-



DEACON'S BRIDE wears traditional Japanese wedding dress in a western setting

dents, ranging from kindergarten through college, are enrolled in *Sei Ko Kwai* schools. St. Paul's University, Tokyo, was the first Christian institution to achieve university status in Japan. Consecrated laymen in places of leadership testify to the influence of St. Paul's. There is a need, however, for more Christian leadership in government schools. A Church student center has been opened at the government university in Hokkaido, and has proven effective in its Christian emphasis.

**The Ministry of Healing** St. Luke's Hospital, Tokyo, called the most modern hospital in the Orient, was only returned to the *Sei Ko Kwai* by the United States government at the



Kofod

FISH is mainstay of diet. Food for increasing population is real economic problem.

end of 1956, after a decade as an army hospital. All during World War II and the post-war period, the doctors and nurses carried on their work in makeshift quarters. St. Luke's School of Nursing continued, too, and, by its exacting standards it has elevated nursing from a menial task to a respected profession for young women. It was through St. Luke's Hospital, too, that social services for the needy were begun by the *Sei Ko Kwai*. A number of out-patient clinics in various parts of Japan, leprosaria, a tubercular sanatorium, and St. Barnabas' Hospital, Osaka, specializing in work with women and children, all demonstrate effectively the ministry of healing of the Church guided by



COAL MINING village. Industrial evangelism is important dimension of church work.



God who loves and cares for men.

**Rural Work** Although fifty per cent of the Japanese are farmers, only two per cent of the Japanese Christians are farmers. Much more is demanded of the *Sei Ko Kwai* in rural areas and fishing villages, where Christ's message has not yet been heard. Two agricultural projects, one of them under the guidance of the Brotherhood of St. Andrew, have been established, integrating Christian community life with improved farming techniques.

**Urban Work** In Japan's great cities, where poverty and congestion cause serious social problems, the *Sei Ko Kwai* pioneered in social services, milk stations, well-baby



LAND of artistic and technical skill must import raw materials for expanding industry



PLAYTIME at one of the numerous church schools for the very young throughout Japan

lies in the fact that it is an independent, autonomous Church, freed from national barriers and developing in a way that is at once catholic and uniquely Japanese. The Church in America has three things to offer the *Sei Ko Kwai*:

**PERSONNEL** Missionaries are needed to share the task of presenting the Christian message to Japan.

**FINANCIAL AID** The Church needs money to meet this world's problems in a land where poverty and natural disasters are commonplace.

**PRAYER** Constant and devout prayers on behalf of the Church are  
continued on page 29

clinics, child care courses, and instruction in handicrafts helping to demonstrate Christianity in action. It is in the cities that new opportunities are to be found for teaching Bible classes in factories. Family evangelism, where Christians invite their neighbors to join informal discussions about the Christian faith, opens doors to the *Sei Ko Kwai*.

#### America and Japan

CHRISTIANITY in Japan has too long been regarded as an alien ideology, and this foreign religion recently has been equated with the occupying army of the United States, which did not, unfortunately, always practice what it preached. The great strength of the *Nippon Sei Ko Kwai*



BENCHES in this simple church are used for prayer books. The congregation sits on floor.





ELMENDORF Air Force Base. Living quarters for married servicemen have improved in Alaska.



CHAPEL at Eielson Air Force Base near Anchorage, Alaska makes impossible situations possible.



ANGLICAN church on Kwangsa Island, Korea, is called The Holy Residence of the Lord of Heaven. Here I attended Evening Prayer, in Korean with beautiful singing.



LAND ROVER is indispensable to the Ministry of the Word. Rev. John Daly, Anglican Bishop in Korea.



CHAPEL CENTER near Yokohama, Japan, is used by the Army, Navy, and the Air Force.

NAVAL CHAPEL at Atsugi reflects Japanese architecture. In Japan I attended a conference for Episcopal chaplains and military personnel at Oiso retreat center.







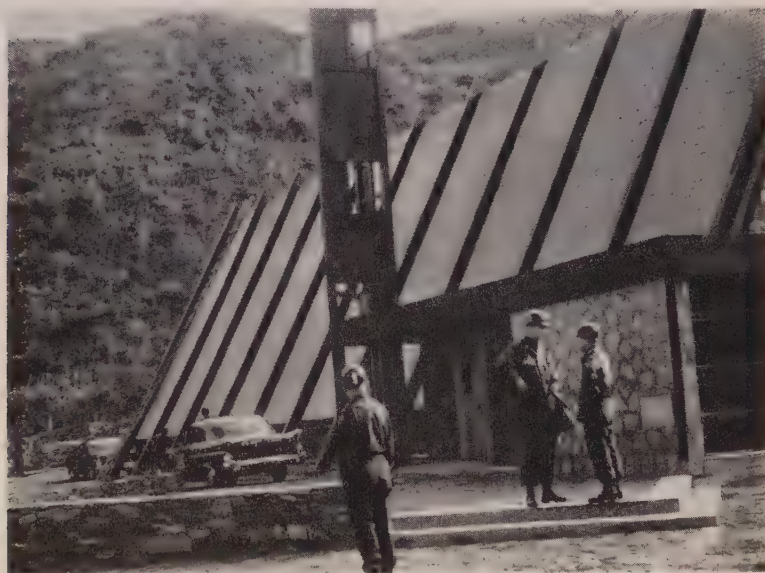
teness of more isolated  
t Christmas and Easter.



# FAR EAST LOG

By the Rev. Robert J. Plumb

**T**HE Rev. Robert J. Plumb, Executive Secretary of the National Council's Armed Forces Division, recently returned from an extensive tour of military bases in the Far East, where he visited one-fourth of all Episcopal chaplains on active duty. The photographs on these pages are only a few of the impressions caught by his camera in Japan, Okinawa, Korea, Hong Kong, the Philippines, and Honolulu. *continued on next page*



MODERN headquarters chapel of the Eighth Army Seventh Division is memorial to men of division who died in Korea. Trinity Church, New York, gave lectern Bible.



BISHOP stands in doorway of new Korean theological seminary. American, the Rev. Archer Torrey is in charge.



SERVICEMEN find new appreciation of Church's Mission through work and worship at Seoul Cathedral, Korea



# Far East Log

continued



WATERS of Hong Kong are unforgettable sight with strange blend of old junks, modern ferries and warships, and hundreds of sampans crowded with refugees from communist China



OLDEST marine, a sergeant, cuts cake and gives first piece to youngest, a recruit, at Marine Corps 182nd birthday celebration on Okinawa



CHURCH on Okinawa is well established, vital and vigorous. This scene is in old Naha, not far from the Teahouse of the August Moon.



PHILIPPINES' new St. Luke's Hospital rises in Manila near St. Andrew's Theological Seminary. Location of new cathedral is not yet decided.



NAVAL chapel at Pearl Harbor. In Honolulu I preached at St. Georges' Memorial Chapel (*Forth*, April, 1957, page 22), dedicated last year.



EVERYONE knows how women re about their ages. Everyone knows, too, that whatever women re, actresses are more so. It wasn't surprise, therefore, to hear Miss Jean Dixon protest vehemently, "The World Almanac says I was born in 1905! It's ridiculous! I've called them, and written them, and they just don't change it. I can't imagine where they got such a fantastic figure!"

Miss Dixon paused with a sure sense of timing—precisely *not* long enough to permit a "You don't look it"—(which she doesn't).

"I was born," she said ringingly, "in 1896!"

As Miss Dixon is a Churchwoman, it must be true—but even the baggy lavender and old lace costumes she wore in her last Broadway play, *The Square Root of Wonderful*, couldn't disguise the fact that she is still what *Variety* calls "a looker." *Square Root* failed to please the critics and folded in December, but Jean Dixon's portrayal of Mother Lovejoy, a high-nosed, saber-tongued, rapacious old Georgian, won unanimous approval.

Jean Dixon doesn't get bad reviews. Since her first smash success in *Behold the Bridegroom*, in the 'twenties, she has been wooing champagne-drenched adjectives from New York's toughest typewriters. A top critic once wrote, "She is the only actress who ever impelled me to begin writing a play—I gave it up because Jean Dixon would have had to play all fifteen parts, including the butler."

There are no unearthable reviews of her first public appearance, but the bare records show that it was at the font of Trinity Church, Waterbury, Conn., where theatre chain owner Eugene Jacques and his pretty actress-wife Annie Louise Ames presented their infant daughter to be baptized Marie. Some thirteen years later Marie sailed for France, where the family had decided she should study French for a year. She promptly fell in love with Paris, and before her mother was due to collect her, decided she would have to find an excuse to stay. Though, she says, "I couldn't carry a tune, and still can't," Marie convinced Mrs. Jacques that a Parisian teacher had discovered she had a voice and would consider it a tragic loss to the



BEAUTY ECLIPSED by grey make-up and shapeless dress, gracious Jean Dixon turns herself into an aging shrew for recent role in *Square Root of Wonderful*, which starred Anne Baxter. Actor William Smithers, cast as Miss Dixon's unstable son, listens poker-faced to maternal plaint.

## CHURCHMEN IN THE NEWS

### Footsteps to Footlights

world of opera if he wasn't allowed to develop it. Mrs. Jacques agreed to another year in Paris—and by the next June Marie had an even better reason for staying. Sarah Bernhardt was, for the first time, taking pupils—could an ex-actress deny her daughter such an opportunity? Annie Louise Ames Jacques couldn't, and Marie enrolled in the Divine Sarah's classes, graduated into roles in *Samartine* and *L'Aiglon*, and decided she definitely did not want to be an actress.

When World War I broke over Europe Marie Jacques came back to the United States long enough to be turned around and sent back to Europe by the Red Cross. Doing relief work in Bucharest and distributing food and clothing in remote Yugoslavian villages, she realized that she "wanted desperately to be a social service worker." After the Armistice the Red Cross gave her a fund-raising job in its New York office, and though Marie missed the direct contact with people she had enjoyed in Europe, she stalwartly tackled a

course in shorthand and typing to make herself more valuable. "I tried to learn Pitman," she remembers ruefully, "but I wasn't any good at it." She was determinedly pot-hooking when the knock came at her door—the knock that ten thousand stage-struck girls would have eaten every Pitman textbook in Manhattan to have.

Helen Hayes was starring in *Golden Days*, produced by George Tyler, a friend of the Jacques family. One of Miss Hayes' key scenes depended on her reaction to a rapid burst of French from a young maid, but the girl cast in the part had been hurt in an accident and had no understudy. Mr. Tyler remembered Marie Jacques, letter-perfect in French and trained by Bernhardt. As a personal favor to an old friend, Marie reluctantly put down her shorthand notebook, mentally gulped the lines, and went on that night.

There was no further use in saying she didn't want to be an actress—

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Keystone

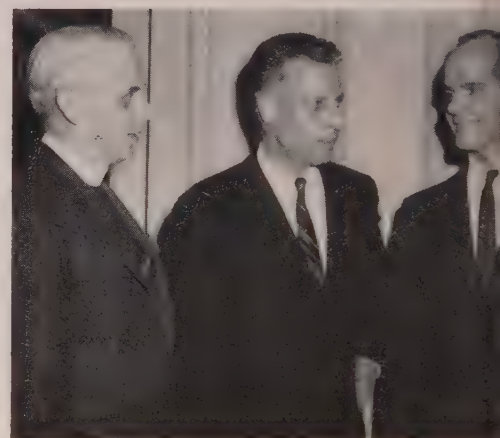
President Eisenhower and an international congregation of a thousand persons attended Service of Intercession for the NATO Conference at the American Cathedral in Paris in December. He is accompanied by the Very Rev. Sturgis Lee Riddle, Dean, and American Ambassador Amory Houghton.

## YOU IN TH

Gilbert and Sullivan's *The Pirates of Penzance* was presented this year at General Theological Seminary, New York City, for benefit of its missionary society. Proceeds will help work among New York's Puerto Rican immigrants and the theological seminary in Porto Alegre, Brazil.



Leon Hecht



The Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri, who presided at Church World Service luncheon during recent National Council of Churches Assembly in St. Louis, chats with CWS Executive Director Norris Wilson (c) and the Hon. William Proxmire, U.S. Senator from Wisconsin.

Some members of freshman class at Cuttington College, Suakoko, Liberia, where approximately one hundred young men and women are enrolled in college and divinity school





National Council member, Mrs. Theodore O. Wedel, co-chairman of the U.S. campaign for the Protestant Pavilion and Ecumenical Exhibit at the 1958 Brussels Worlds Fair talks over plans with John Dalton, first American contributor. Episcopal Church was first American Church to give major support to the exhibit.

# CHURCH NEWS



Fourteen persons were presented for confirmation to the Rt. Rev. William F. Moses, Suffragan Bishop of South Florida, at St. Richard's Church, a year-old parochial mission of All Saints', Winter Park. Thriving diocese will be host to General Convention at Miami Beach, October 5-17.

The Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone, recently ordained to the diaconate the Rev. Samuel Walden, English-born former Methodist clergyman who will be assistant at St. Luke's Cathedral, Ancon



Six juniors at General Theological Seminary visit the U.S. Army Chaplain School, Fort Slocum, N.Y., where clergy enlisting as Army chaplains are introduced to the military life

Episcopal Church Photo



# Devout Character and Proved Fitness

PERPETUAL DEACONS ENRICH LIFE OF DIOCESE OF OREGON

By the Rev. Louis B. Keiter

A MAN of devout character and proved fitness, desirous to serve in the capacity of Deacon without relinquishing his secular occupation and with no intention of seeking advancement to the Priesthood . . ." Beginning with these words in Canon 34, Section 10, the General Convention of 1952 in Boston made provision for the long-discussed "perpetual diaconate."

Many bishops have hesitated to avail themselves of the provisions of this Canon and some persons have feared that, under the pressure of a great clergy shortage, it might become a back door to and lower the academic standards of the priesthood. In the Diocese of Oregon, under the leadership of the Rt. Rev. Benjamin D. Dagwell, fourteen men have been so ordained and now are serving the Church in various capacities. So large a number of perpetual deacons in one diocese may be useful in appraising the success of such an experiment.

Bishop Dagwell and the Diocese of Oregon generally were receptive to the new canonical provisions and had urged their passage partly in response to the successful ministry of the Rev. Harry L. Newton, deacon, and canon of St. Stephens' Cathedral, Portland. Canon Newton had been ordained deacon on July 4, 1947, under the former and more rigorous canonical requirements and has continued to support himself at his secular occupation as a banking officer while exercising a vigorous and fruitful ministry at the cathedral.

When a School for Deacons began in Portland in November, 1952,

twenty-five laymen presented themselves for the opening sessions. Registrations were not limited to men seeking ordination. Indeed, at this early date not one of these men had committed himself to the ministry or had been accepted as a postulant. Classes were conducted under the general oversight of the diocesan board of examining chaplains of which I am chairman. Lecturers and discussion leaders were recruited among priests noted for their proficiency in certain fields of learning.

The classes met for one very long

evening each week and were assigned a great deal of reading. We found the Church's Teaching series and its splendid bibliographies particularly useful. Twelve sessions were devoted to a survey of Holy Scripture, six each to Church History, Doctrine, and Liturgies, and lesser periods to Practical Theology. The course continued for seventeen months until March, 1954.

Canon 34 states that a man desirous of ordination as a perpetual deacon shall be of devout character and proved fitness. To be admitted as a postulant requires consultation with his rector and his bishop. To be admitted as a candidate for Holy Orders his vestry and the standing committee must be involved. Ample



Perpetual deacon is life-saver in large parish when hundreds of communicants attend one service

• MR. KEITER is rector of All Saints' Church, Portland, Ore., and chairman of the Diocese of Oregon's board of examining chaplains.





Deacon reading Gospel may be a manufacturer, attorney, a contractor, an army officer. . . .

provision thus is made for enforcing the spirit and letter of the canon.

Further difficulties arise in the academic qualifications for admission as a candidate. Some of our men were college graduates and offered no problem in this respect. Others, though not graduates presented transcripts of college credits fully adequate to satisfy the requirements of Canon 26, Section 3. A few had never been to college. We made no attempt to supply such educational lacks, but referred our seekers to various college extension courses and limited the activity of the board of examining chaplains to the examination of those who felt themselves qualified.

Seven of our original twenty-five men were admitted candidates, passed canonical examinations, and were ordained deacons on April 27, 1954. They are the Rev. Glenn A. Eaton, the Rev. Clifford H. Goold, the Rev. William E. Marsh, the Rev. Donald R. McKinlay, the Rev. Paul Anderson, the Rev. Richard Littlehales, and the Rev. Bernard Young. This group, including the seven additional men subsequently ordained, includes business men, a carpenter, a contractor, a manufacturer, an electronics engineer, an attorney, a retired executive, an army officer, a physician, and government employees.

Five of the first seven are still exercising their ministry as deacons in

the Diocese of Oregon. One so felt the call of the ministry that he terminated his business affairs, completed a seminary course, and was advanced to the priesthood in another diocese where he still serves. One man's business affairs caused his removal to another diocese where he now serves as a full-time church worker, still as a deacon.

A School for Deacons later was conducted in the central part of the diocese in 1954-55, which resulted in the ordination of three men and a second school in Portland produced four more ordinands in 1956. Including Canon Newton there are thus thirteen perpetual deacons still at work in this Diocese.

WHAT of their ministry? This consists chiefly in that notable portion of the work of a Deacon "to assist the Priest in Divine Service and specially when he ministereth the Holy Communion." They have been lifesavers to the rectors of our many medium-sized parishes where large building programs and shortages of clergy have precluded the employment of curates, but where hundreds of communicants frequently present themselves at one service. Our deacons are accepted as clergymen by lay people and priests alike. Like others of the clergy they minister most easily in parishes where they were not previously active as laymen, but

some continue in their former congregations very naturally and acceptably.

Where need arises perpetual deacons have been sent to supply vacant parishes or missions where lay services would have been the other alternative. On such occasions some of them have been licensed to preach sermons of their own composition. A number of these sermons are far above the standard of "canonical sermons" presented to me by recent seminary graduates.

Many of our deacons are diligent and successful as parish visitors and in pastoral contacts. Some work with acolytes guilds and youth groups. Many assist with church schools and confirmation classes. In short they are active in every aspect of the ministry where a deacon may serve.

None of them is paid, though a few rejoice in expense accounts. Their existence amongst us as clergymen who know the secular world because they are employed in it has helped bridge the gap between clergy and laity. In the dignity of our worship, in the outreach of the church toward others, in the life of our parishes, perpetual deacons have enriched the life of this diocese.

WHAT of the future? Some people fear the existence of perpetual deacons who may become too perpetual, with a vested interest in a given parish, even when there is a change of rectors. But our deacons are diocesan clergy under the bishop's orders and not infrequently moved by him. On the other hand some of them would like, if possible, to be advanced to the priesthood and give full time to the church. We feel that the road this way lies through the Church's seminaries and full adherence to the rigors of the canons. There is no backdoor to the priesthood here, but the front door is open.

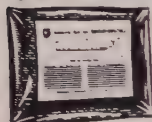
We in Oregon are sure that the perpetual diaconate has not cheapened the ministry, but in a body of dedicated, well-informed clergymen has restored the dignity of the ancient order of deacons. Deacons have moved in this diocese from the pages of the Offices of Instruction to the life and work of our congregations. We thank God for them.





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**R**EMEMBER, Lord, thy Church to deliver it from all evil and to perfect it in thy love; and gather it together from the four winds, even the Church which thou hast sanctified, into thy kingdom which thou hast prepared for it; for thine is the power and the glory for ever and ever. DIDACHE (SECOND CENTURY, A.D.)

**B**LESSED Lord Jesus, the Good Shepherd of thy sheep, whose flocks are upon a thousand hills, who hast put into our hearts the hope of a better country; Bless all who search for thy sheep in scattered places, that they may fetch them home to thee; who art with the Father and the Holy Spirit ever one God, world without end. Amen.

**A**Lmighty God, who from the rising of the sun unto the going down of the same art praised in many tongues; we give thee thanks for our fellow-churchmen in Japan and pray that by our faith and theirs and by our mutual labors, thy blessed kingdom may spread into every land and the islands of the sea; through Jesus Christ our Saviour. Amen. C.W.F.S.

**O** GOD, who art Love; Grant to thy children to bear one another's burdens in perfect good will, that thy peace which passeth understanding may keep our hearts and minds in Christ Jesus, our Lord. Amen. BOOK OF HOURS.

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## Church of South India Goes into Eleventh Year

THIS fall, at St. George's Cathedral, Madras, an anniversary service marked the Church of South India's tenth anniversary. The ten-year-old Church today has a million members in fourteen dioceses and about one thousand clergymen, most of them Indians, many of them former Anglicans.

At General Convention, at Miami Beach, Fla., October 5-17, the Joint Commission on Ecumenical Relations will present a report on the findings of the delegation to the Church of South India (FORTH, January, 1957, page 14 and February, 1957, page 14) and make recommendations for action in line with the other Provinces of the Anglican Communion.



## 1957 Church School Missionary Offering

### Receipts through December 31, 1957

Alabama	\$ 6,036.80	Nevada	\$ 685.90
Alaska	951.17	Newark	15,225.34
Albany	5,333.07	New Hampshire	2,659.45
Arizona	2,266.31	New Jersey	7,540.03
Arkansas	2,774.34	New Mexico & S.W. Texas	692.08
Atlanta	2,914.86	New York	9,506.72
Bethlehem	7,110.82	North Carolina	5,827.79
Brazil	0.00	North Dakota	464.39
California	8,811.77	Northern Indiana	5,407.48
Central America	107.35	Northern Michigan	654.82
Central New York	6,391.97	North Texas	1,709.23
Chicago	6,555.22	Ohio	12,312.84
Colorado	5,146.29	Oklahoma	2,192.24
Connecticut	20,648.60	Olympia	4,449.48
Cuba	14.85	Oregon	3,846.01
Dallas	0.00	Panama Canal Zone	485.22
Delaware	4,880.29	Pennsylvania	28,000.00
Dominican Republic	155.67	Philippine Islands	80.89
East Carolina	0.00	Pittsburgh	6,097.86
Eastern Oregon	680.56	Puerto Rico	351.83
Easton	2,171.93	Quincy	1,560.03
Eau Claire	414.10	Rhode Island	6,809.51
Erie	3,012.59	Rochester	4,347.72
Florida	3,576.66	Sacramento	2,666.30
Fond du Lac	1,818.99	Salina	667.07
Georgia	2,295.82	San Joaquin	2,122.92
Haiti	57.06	South Carolina	1,708.79
Harrisburg	4,668.57	South Dakota	1,947.38
Honolulu	3,077.68	South Florida	10,420.24
Idaho	1,368.71	Southern Ohio	60.87
Indianapolis	2,364.86	Southern Virginia	7,152.20
Iowa	2,012.26	Southwestern Virginia	4,249.21
Japan	3.67	Spokane	2,396.73
Kansas	2,261.08	Springfield	1,121.12
Kentucky	4,956.68	Tennessee	8,187.76
Lexington	325.60	Texas	10,968.44
Liberia	594.04	Upper South Carolina	3,075.44
Long Island	3,254.66	Utah	905.26
Los Angeles	19,584.89	Vermont	1,158.39
Louisiana	6,479.73	Virginia	13,939.59
Maine	2,262.95	Virgin Islands	262.68
Maryland	14,616.46	Washington	7,923.32
Massachusetts	20,023.87	Western Massachusetts	6,282.05
Mexico	10.67	Western Michigan	3,526.73
Michigan	11,609.59	West Missouri	1,520.84
Milwaukee	3,293.87	Western North Carolina	1,964.28
Minnesota	6,229.33	Western No. Carolina	1,964.28
Miscellaneous	127.42	West Texas	4,544.79
Mississippi	3,462.23	West Virginia	1,736.24
Missouri	27.18	Wyoming	117.15
Montana	1,057.26		
Nebraska	1,835.50	Total Received to date	\$137,737.68



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## Order of St. Anne Has Autonomous Convents

THE Order of St. Anne has no mother house, as indicated in November, 1957 FORTH, page 31, but consists of several autonomous convents, each under its own superior. The convent at Arlington Heights, Mass., erroneously listed as the mother house, was the first convent of the Order to be founded. Other autonomous convents are at Cambridge, Mass., Cotabato, the Philippines, Emsworth, England, Denver, Colo., and Oneida, Wis.



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## Read a Book

continued from page 4

tions provide useful background for the children's mission study.

*Here's How and When* by Armilda B. Keiser (New York, Friendship Press, 1952, paper \$1.50) is an excellent source of how-to-do-it information for various types of creative activities. It is highly recommended for your permanent church school or parish library. It is complete, interesting to read, with easy-to-follow directions.

*Window on Japan* by Leonora Lea (Greenwich, Seabury Press, 1956, paper \$2) is recommended to supplement the children's mission study guide. It contains chapters on such subjects as the geography and history of Japan, the development of the Church in Japan, literature and art, architecture, food and clothing, and Japanese customs.

*First Book of Japan* by Helen Mears (New York, Franklin Watts, 1953, \$1.95) tells about life today in Japan and is one which juniors can read and enjoy.

*Children's Games from Many Lands*, Nina Millen, editor, (New York, Friendship Press, 1943, paper \$1.50) is a collection of some 250 games from all parts of the world. It is another good addition for the permanent reference shelf. Included are eleven games from Japan.

*Michael Yashiro of Japan* by Christopher Morley, Jr. (paper 25 cents) is one of the biographical sketches of great Christian leaders in our Church. Through the life of Bishop Yashiro it traces the struggle of the Japanese Church during the difficult years of World War II and postwar reconstruction.

*The Whole World Singing* by Edith Lovell Thomas (New York, Friendship Press, 1950, paper \$1.50). Three Japanese songs are included with music from many lands.

This year Churches of many names are studying about Japan. These reading books and study guides have been prepared by Friendship Press for this study:

*Hana's New Home* by Lois Eddy McDonnell (paper \$1.25). A story for primary children.

*A Primary Teacher's Guide on Japan* by Lois Eddy McDonnell (paper 50 cents). Suggestions for ten sessions based on the primary story, *Hana's New Home*.

*Kenji* by Gertrude Jenness Rinden (paper \$1.25). A story for junior boys and girls.

*A Junior Teacher's Guide on Japan* by Mable N. McCaw (paper 50 cents). Suggestions for ten sessions based on the junior story, *Kenji*.

*Keiko's Birthday* by Jeanette Perkins Brown (Little Playmate books, Set One), (paper 75 cents), and *Surprise for Robin*, same price, by the same author, (Little Playmate books, Set Two). While intended for pre-schoolers, these picture books make an attractive addition to the primary browsing table. They are simple enough for older primary children to read by themselves. *Surprise for Robin* is particularly relevant to the missionary offering since its plot is based on incidents in a Japanese kindergarten.

### MAPS

*The Church in Japan*. Map in full color showing dioceses of the *Nippon Sei Ko Kwai*. (Regular price 75 cents; during Lent, 25 cents.)

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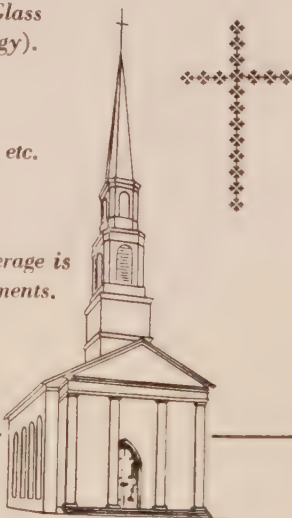
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*Picture Map of Japan.* (New York, Friendship Press, revised edition 1955, 75 cents). Black and white; 50 by 38 inches. This outline map with a border of pictures which children can color shows various aspects of life in Japan. The packet also contains an insert sheet of related background information and more pictures to be colored and pasted on the face of the map.

*Political Map of Japan.* (New York, Friendship Press, 1956, 75 cents.) In color; 30 by 40 inches. Three-dimensional, topographical, and drawn to scale, this map shows clearly the contrast between Japan's rugged interior and densely populated coastal areas. It is also available in an 11 by 13 inch size.

#### PICTURES

*World Friends: Japanese* by Elizabeth Allstrom (New York, Friendship Press, 1957, \$1). This picture album contains fifteen black and white photographs with explanatory text. The packing case converts into a display easel for the album. Subjects include family life, festivals, rice farming, scenes from a Japanese kindergarten, a Buddhist temple, and a Christian Church. The text which accompanies each picture suggests discussion questions or activities related to that picture.

**FORTH.** See back issues for articles on Japan.

*National Geographic Magazine* Consult National Geographic Index for page numbers of articles and pictures in back issues of this magazine.

#### FILMS AND FILMSTRIPS

*Adventures in Japan* series. (New York, Broadcasting and Film Commission, National Council of the Churches of Christ in the U.S.A., 16 mm. sound, color; purchase only, \$80 each.) Three of the thirteen films in this series will be of particular interest to children and leaders using the Japan mission study: *Home Life, School Time, Japanese Arts.*

*Hope of the East* (New York, The National Council, 16 mm. sound, color; running time, 28 minutes; rental, \$8). This film provides an excellent picture of the tension between tradition and new ways, a materialistic ideology and Christianity, the East and West which exist in Japan today. It shows how the Church provides hope and

strength to face an uncertain future. As such it provides excellent background for leaders and adult groups.

*Jiro and Hanako of Japan. Part I: Their Home and School and Church.* Produced by Dr. Paul H. Vieth (color, 39 frames; purchase only, \$7.50). This filmstrip gives general information about the life of a Japanese primary child. It has been previously recommended in connection with the Third Grade Seabury Series course, *Throughout the Whole Wide Earth.*

*Kimiko of Japan.* (New York, Friendship Press; color, 64 frames; purchase only, \$5.) This filmstrip is designed for use with both primary and junior groups and shows the day to day life of a Japanese school child.

*Manachan and Koji: Christian Children Of Japan.* Produced by the Society for Visual Education (color, 48 frames; reading script or 33 1/3 r.p.m. record; purchase only, with reading script, \$6). Designed for use with primary children, the script is simply and well written. Photography is good.

*Tommy and Yoshi: New Friends in Japan.* Produced by the Society for Visual Education (color, 49 frames; reading script or 33 1/3 r.p.m. record; purchase only, with reading script, \$6). Designed for use with juniors, this filmstrip shows how missionary work is carried on quite naturally through the friendship of an American boy and a Japanese boy. The script is well written with a touch of humor and the pictures are interesting. Two frames may present some difficulty: one shows a clergyman in Protestant preaching gown and in another the script refers to Jesus as a good man with no reference to His divinity. Otherwise, the filmstrip provides excellent background and shows the contrast between a pagan and a Christian home in Japan.

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## Churchmen in the News

continued from page 19

she was one. So, Marie Jacques selected a stage name. She chose Jean in honor of Gene Jacques, her late father, and Dixon because she thought it was easy to spell. "The first letter I got after I changed my name," she recalls, "was addressed to Miss Jean Dickson."

Directors and producers learned faster, and after taking time out from Broadway for three years in stock to "learn my job," Miss Dixon climbed rapidly to stardom.


In 1929 she opened in *June Moon*, and the next year moved to the Kaufman and Hart hit *Once in a Lifetime*. Both parts were wise-cracking, deadpan blondes, and though they established Miss Dixon as undisputed queen of that comic specialty, they also typed her. "I made valiant attempts to get out of that kind of comedy," she says, "but every time a producer had a wise-cracking, deadpan part he thought of me." She did escape into a strong, sympathetic part in *Dangerous Corner*. When it closed she succumbed, with serious reservations, to the financial lure of Hollywood, and spent five unhappy, though busy and lucrative years making pictures like *My Man Godfrey*, *She Married Her Boss*, *Swing High, Swing Low*, and *Holiday*.

Her deliverance was in the best romantic tradition. She met and married Edward Ely, an artist from New England, retired from pictures, and went to live in Gloucester, Mass. The wedding made film colony history—the Elys had been married for ten days before Louella Parsons got wind of it.

Leaving Hollywood was not synonymous with leaving the theatre. Miss Dixon had still to star in *George Washington Slept Here*, *The Velvet Glove* (in which she played a nun), and *The Deep Mrs. Sykes* before her recent appearance with Anne Baxter in *The Square Root of Wonderful*, and she has no plans for retirement as long as meaty parts are available. Between them she spends summers gardening in Gloucester, winters in New York City, where she attends the Church of the Transfiguration and is on the board of the Episcopal Actors Guild.



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## Japan Today

continued from page 15

needed—gifts that can be freely given for the strengthening of the *Sei Ko Kwai* and for the advancement of God's Kingdom.

### Centennial

ON December 7, 1857, the first worship service from The Book of Common Prayer was read in Japan, and in 1859 the first Episcopal missionaries arrived in this country. In speaking of the extensive centennial plans of the *Sei Ko Kwai*, Bishop Yashiro said:

"Our centennial movement must begin with self-examination and true sorrow and repentance for what we have left undone. If there is no repentance our centenary movement will consist merely of building projects and memorial halls on one side and meaningless jubilation on the other. I am sure that the missionary bishops who were our predecessors will not be happy to have halls built in their memory if we neglect the great task of bringing the souls of our countrymen to our Lord, which was the main purpose of their sacrifice and labor in this land."

### In all Humility

THE need for the message of Christ is greater in Japan today than ever before, and the eyes of Asia are focussed on Japan for guidance and leadership. In numbers the *Sei Ko Kwai* is pitifully small, but it has survived the most cataclysmic trials, both physical and moral, and now can look ahead with hope and quiet confidence to the future. The Church in Japan today is built on faith and love, and characterized by the humility and determination that lead ever closer to the realization of the Will of God.

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## On Your TV Screen

continued from page 2

liam Powell, and the committee early determined that it would not be proper or realistic to use the TV time to ask Episcopalians for money. The need of financial support could be discussed by canvassers and Churchmen at home. The TV time should be used to give neighbors and friends of Episcopalians a new understanding of the purpose and work of the Church.

The program answered questions about the Episcopal Church raised by two young people. Bishop Wright used the letters L O V E as a guide. As he put each letter on a board, he, or one of his guests, explained with film and pictures the Episcopal Church's Local diocesan work, its missionary outreach to Others, its special Vitality, and finally its Evangelistic concern to bring the Gospel to all people. The program ended on a brief and moving expression by the bishop.

The results? Bishop Wright writes, "Both from our own people, and

even more important, from the general public, they have been amazing. We had hardly concluded the program in the television studio in Greenville when the long distance telephone began ringing, two calls at one time. . . . Other calls, long distance and local, continued to come in for the next three hours and the cast of the show had to take turns answering them. . . . Since that time, we have received a large quantity of mail, all of which has been most favorable, and some of it indicated a real new interest in the Church. . . .

"Frankly, I have never known anything that seems to have been quite as successful and we are hearing general acclaim wherever we go in the diocese and in neighboring dioceses. . . . I truly think that we have something here which should be copied in other dioceses and is, to my mind, perhaps the future key to much of our evangelistic effort, if it is done the right way. My own feeling is that we should not be too fearful of a strong religious evangelical approach, which is what these two programs were."

Here is the witness from one diocese which had the imagination and courage to try TV. I hope that you will support your leaders in their efforts to use TV to further the outreach of our Church in your diocese.

**Viewpoint.** The Mutual Broadcasting System's public service radio interview program featuring leaders in their fields of occupation (**FORTH**, January, page 4). Guests have been such persons as George Meany, AFL-CIO President, Dr. Nathan Pusey, President of Harvard, the Presiding Bishop, Jackie Robinson, former baseball star. Ask your Mutual Station to carry it. Time—Saturday at 6:15 p.m. EST. Free.

**A Thought for the Day.** Nine 1-minute films for use on TV. Messages by the Very Rev. Charles H. Buck, Jr., Dean of St. Paul's Cathedral, Boston, Mass.; the Rev. Terrence Finlay, rector, St. Bartholomew's, New York City; the Rev. John Ellis Large, rector of the Church of the Heavenly Rest, New York City; and the Rev. Charles G. Hamilton, Booneville, Mississippi. Available on request from stations. Free.

## Parish Offerings for Theological Education, 1957

**D**URING the past year the eleven seminaries have received very nearly \$475,000 from parish offerings in over 5,050 congregations of our Church. (1956 totals were slightly smaller in both respects.) These direct contributions to the seminaries account for nearly 20% of the cost of training up men for the Church's ministry, the rest coming from endowments, students' fees, and other gifts.

For the better equipment of the clergy for the tasks our new kind of world assigns them, Theological Education Sunday offerings in 1958 are of the greatest importance.

+ + + + +

Berkeley Divinity School, New Haven, Conn.; Bexley Hall the Divinity School of Kenyon College, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; Episcopal Theological Seminary of the Southwest, Austin, Texas; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; Protestant Episcopal Theological Seminary, Alexandria, Virginia; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.



## Who Dares Stand Idle?

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ter for a vast rural field, with a resident priest using a small equipment truck for services outdoors or in private homes.

In the Missionary District of Salina are two very diverse institutions for boys. St. John's Military School, founded in 1887, is a church boarding school located in Salina. The nationally known St. Francis Boys Homes, founded in 1945, with units at Ellsworth and Bavaria, are for boys who have been in trouble. With few exceptions, boys who have succeeded at St. Francis have become good alumni citizens, and one has been ordained in the Episcopal Church.

Of the thirty-one churches in the district, seven have achieved parish status. The total number of communicants is *at present* less than three thousand. I emphasize *at present* because things are happening in the District of Salina. This is not a vague and idle statement. Bishop Lewis points to the story of St. John's, Great Bend, as an example of what can happen. With a population of seventeen thousand, Great Bend, as the name suggests, is located in the great bend of the Arkansas River.

St. John's has had a history typical of many similar missions. Sometimes the period between priests has extended for many months. Eighteen months ago the Rev. Ernest M. Caldwell, who received his training in the mission fields of Canada, was called to Great Bend. The mission at that time had a communicant list of forty-eight. Within a month, Mr. Caldwell began to emphasize Christian stewardship and a Christian partnership with God, showing itself in proportionate giving.

On Palm Sunday, 1957, a class of twenty-five was confirmed, mostly young adults, who felt strongly that the Church's growth must come from the witnessing to God in their own lives. They helped to bring in more candidates, and by the end of the year, a total of forty-nine had been presented to the bishop, including a minister from another

Church studying for Holy Orders.

Meanwhile a new rectory had been purchased, and a forty thousand dollar combined church and parish house will be dedicated by Bishop Lewis on February 2, 1958, the second anniversary of his own consecration to the episcopate. "This," says Bishop Lewis, "is but one example of our potential throughout the District." And how right he is!

In spite of five years of drought, the problem of isolation and the scarcity of priests, there are signs that what has happened at Great Bend is happening elsewhere. This year, with the emphasis on Christian stewardship and proportionate giving, all the churches in the district are pledging for the first time to both sides of the envelope. As an act of faith, convocation last May voted to pledge first on the red side and set up a missionary budget afterward. What happened? Missionary giving has gone up 120 per cent in two years. On the basis of present pledging, this year we shall be pay-

continued on page 32

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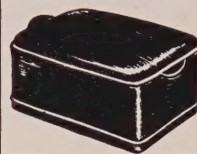
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## Who Dares Stand Idle?

continued from page 31

ing about one-and-a-half times our missionary quota.

New missions are being planned for Hutchinson and Salina, and others for rural places shown to have potential by the recent survey conducted by the Unit of Research and Field Study (FORTH, January, page 11). Clergy salaries and travel allowances are being raised, with the money coming from local sources, not general church.

I HAVE found many answers to "Why Kansas?" The country is stimulating, often beautiful, and has a colorful historical background. In the Rt. Rev. Arnold M. Lewis, with his strong emphasis on Christian stewardship and evangelism, we have a dedicated bishop with a wide experience in laymen's work, and a warm sympathy and understanding for the problems of his clergy. Bishop Lewis is a man who likes a battle: if there's no place to go but up—up we go! Those who work closely with him have caught his great enthusiasm for his work—it's as contagious as the Asian Flu!

With the Bishop's permission, I quote from a letter written by him to a clergy applicant:

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In the Missionary District of Salina our greatest need is for more priests—a hard-working breed who are challenged by a sometimes difficult situation. We need men who are ready to lead laymen who are ready to go. *Come, labor on!*

• Mrs. William S. Anthony is the wife of the priest-in-charge of the Church of the Transfiguration, Bennington, Kansas.

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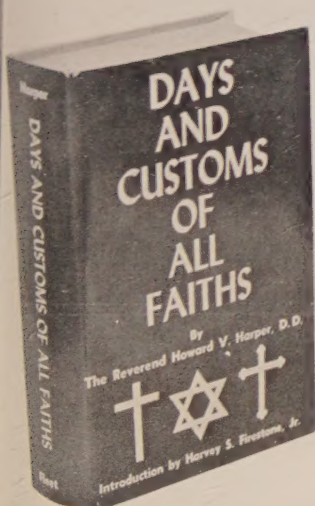
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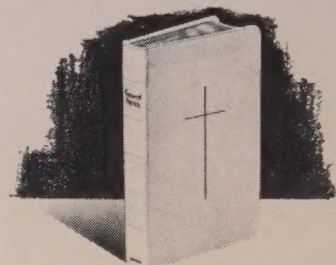


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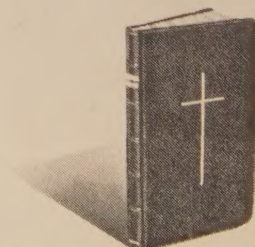


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